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occupations, 52 per cent are service personnel and skilled workers, 27 per cent are unskilled and semi-skilled labourers and 14 per cent are engaged in agriculture. Just over two-thirds of the total are employed outside the village. The majority of these, as in Farrug, work in the Grand Harbour industrial area. Those who work in the village are for the most part self-employed. They are farmers, shopkeepers, blacksmiths and carpenters.

In Table No. 1 I have compared the various occupational classes in Kortin and Farrug to each other and to the national figures.

III

Most villages look very much alike. Their magnificent baroque churches provide a startling contrast to the low, flat-roofed houses grouped tightly around them. As the parish church towers over the village, so it dominates it socially, for the church is in every sense the centre around which the life of the village revolves. In front of the church there is usually a large square, the *misrah* or *pjazza*, which is the social centre of the village. Various village clubs and lay societies, as well as the police station, are situated on the *pjazza*, or just off it, as are the principal wine shops, the government dispensary and the finest houses of the village. As the square is usually the terminal point of the local bus line, it is the point at which most people enter and leave the village. It is also the stage on which the principal events of village life take place: the annual feast, or *festa*, of the patron saint, the many religious processions and the occasional political rallies. On Sundays, and especially during the long summer evenings, the square teems with groups of men, who sit about on steps and benches, talking and arguing for hours on end. During weekday mornings, it belongs to the old men of the village, now freed by government old age pensions from the backbreaking toil in the fields that was the lot of their forefathers.

Each village is first and foremost a community of neighbours. Even the smallest of them have distinct residential groups, the members of which are in closer contact with each other than with people living in other parts of the village. This is, of course, particularly true of the larger villages. But even in Farrug, a village of about 1,400, the extremities of the village and the various streets and alleys form separate neighbourhoods. The many little shops

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438 The many little shops
443 scattered about the village permit the women to do most of their
512 shopping near their own homes. Because of the long, hot summers
621 when food spoils quickly, they shop separately for each meal.
[251] Their shopping trips begin on the way home from the early Mass,
[796] at about 4.30 or 5 o'clock in the morning, and continue until 7 or 8 o'clock in the evening. Thus, during the course of a day, a woman may make as many as a dozen trips to the shops as well as to the hawkers who pass through the neighbourhood. These trips are social occasions during which she comes in contact with friends and neighbours from all parts of the village, and in the process hears the village news.

278 The men are out of the village from 6 o'clock or so in the
512 morning to about 2 o'clock in the afternoon in the summer, and
517 in the winter from about 7 or 8 o'clock in the morning to 5 o'clock
621 in the evening. But summer or winter, in the late afternoon and the early evening the men gather in the clubs, wine shops and cafés. Besides the clubs and important cafés in the square, which draw men from all over the village, there are many small neighbourhood wine shops. Most have a regular clientele of friends and neighbours who spend hours together talking, playing cards and drinking tea, soft drinks or wine. Many cafés also have television. Thus, though most inhabitants of a village are in fairly frequent contact with each other, the gossip groups of the women and the wine shops of the men form local social centres which help bind neighbours more closely to one another. These neighbourhoods develop a certain group loyalty.

621 It often happens that some of the neighbourhoods in a town or
794 village are centred on small chapels. In times gone by there used
796 to be a certain amount of good-natured competition between the youngsters of these districts over the festas of the patron saints of their respective chapels. But, except on rare occasions, this rivalry never threatened the unity of the village during the annual festa of the patron saint of the parish. Frequent removals from house to house within the village have usually helped to prevent the development of disruptive sectional loyalties.

621 Since each village is also a separate parish it is not possible to
[771] consider a village entirely as a secular community. Religion per-
[794] meates the structure of Maltese society to an extent that makes it quite impossible to classify many institutions as either religious or secular. As a secular community, a village has no official leader, it

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575 The important officers of a band club are among the most influential people in the community, and are usually chosen from the village's leading citizens. The president is the figurehead of [574] the club. He greets distinguished visitors and handles many of the ceremonial and business relations the club has with other groups within and outside the community. He also presides over committee meetings and over the annual election of new officers. The day-to-day running of the club is in the hands of the secretary, who is registered with the police as the club's official representative. Much of the success of the club depends upon his ability to run its social activities and administrative affairs. Other important committee members are the vice-president, the treasurer and the bandmaster. The latter is very often an outsider who comes to the village only for the weekly rehearsal of the band.

575 554 Though the formal authority of the committee members extends over the members of the association only while they are in the club, their position in the club occasionally gives them a voice in decisions which affect the entire community. This, in turn, gives them a measure of authority over persons who are not members of the club.

575 184 But not all villages have band clubs. The small villages of Gharghur, Dingli and Safi have not been able to afford the luxury of their own bands; though each has a social club that performs much the same function as a social and civic centre. A few villages, such as Kortin, have both social clubs and band clubs. But there are neither band clubs nor social clubs in the Maltese villages of [517] Marsaskala, Marsaxlokk and Mgarr. In Gozo, only Rabat, Xewkija and Xaghra have band clubs. All the villages without clubs are fishing or agricultural communities. This may be because the men of these villages do not dispose of the leisure time in the evening necessary for a club to be a success: the farmers are too tired, and the fishermen are off tending their nets.

575 665 [526] [554] There are also political and football clubs in most Maltese villages. In Gozo there are a few football clubs, but no political clubs. These clubs are organized in much the same way as the band clubs, and corresponding office holders have similar functions and authority over their members. These offices, however, confer much less prestige. The football clubs, in particular, play only a small part in village affairs. The Malta Labour Party, as has already been noted, is the only political party which has clubs

2: Boissevain E-5 (1960-1961) 1965
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178 578 621 across the village and the clubs, and has brought about conflict within many families. People lament the change that has come over the village as a result. An old bachelor friend often used to complain that had we come to live there just a few years ago, 'before politics came and spoiled everything', we would have found the village a far happier place. Picnics and outings were more frequent then, and groups of friends used to gather on hot summer evenings and stroll outside the village to play guitars and sing the lilting Maltese *ghana* in the cool air away from the houses. [575] There was also more life in the clubs. Both the Social Club and [796] the Band Club used to take part in the national carnival competition for the best decorated carts and costumed companies. But as the political conflict has divided the island's carnival celebration in two, so it has also affected the clubs. They now celebrate neither the government's carnival nor that of the MLP for fear the question of which one to participate in would provoke a fight that would cripple the club.

578 665 793 794 Dun Bert, the parish priest in Kortin, is of course the head of the local group which supports the Archbishop and opposes the MLP. His chief lieutenants in the fight are the local clergy and the lay leaders of the religious associations. Pawlu and Anton, his two faithful helpers, are also vocal partisans, as is old Manwel. Dr. Farrugia, old Manwel's son, as a former member of the Legislative Assembly (MLA) and a leading member of one of the political parties opposed to the MLP, also belongs to the pro-Church division in the village, though he takes little part in its day-to-day affairs. The main activity and support comes from the leaders of the lay associations, especially of the Young Christian Workers, the MUSEUM and the Sodality of Our Lady. These all meet regularly in their respective premises. Many of the others, older men, spend much of their free time in Kelinu's café. These include old Manwel, Pawlu, Anton, the sacristan, the organist, and Dun Mikiel and Dun Filip, respectively the chaplains of the female and male sections of Catholic Action. This café, located right next to Dr. Farrugia's house, is the nicest café on the square, or in the village for that matter. It is the only one which the clergy, the teachers and occasionally Dr. Farrugia himself, frequent. It is thus the headquarters of the more influential village citizens who support the Archbishop. Most MLP supporters have stopped going to [517] it, although a few still play cards there for an hour or so in the late afternoon when they return from work.

275 578 665 794

178 241 234 512 milk production (notably the growth in the number of dairy cattle in the Islands) has produced a new kind of operator in Malta, the cows' milk producer, for whom field work is secondary and then based primarily on the production of fodder for his animals and fruit and vegetables for the family.

512 527 796 [241] [234] Sundays and Feast Days bring a break in the routine. Work in the fields lapses but animals still have to be milked and fed. On festa days the whole village goes en fête and to Church. A procession of religious images, members of religious orders, priests, penitents and others to the accompaniment of fireworks and brass bands blaring through the bustle in the narrow streets and alleys fills the evenings of these not infrequent days of festa, fast and feast. These Holy Days and holidays have been the traditional breaks in the round of hard and heavy working [178] [575] days. The present younger generation still enjoys the merriment and processing of these occasions but the Band Clubs have lost for them something of their position of fifty years ago, and the cinema and bright lights of [461] Valletta provide alternatives and additions to the range of possibilities. The young villager of today wants time off not only on festa days but on ordinary working days as well.

527 796 562 575 The village festa is a communal celebration. Both men and women can share in the religious and social aspects. The Band Clubs established in the most villages during the past hundred years have however been solidly masculine (B/521). Other recreations of the farming community are 517 largely masculine pastimes such as shooting small birds, gossipping in the village squares and bars or at the M.M.U. collection depôt, watching the races at the Marsa course or arguing prices at the Sunday morning market 'Fuq il-Monti' 517 443 in Valletta. In Gozo the big assembly early each Sunday morning in 'It-Tokk', the main square of Victoria, is the scene of much buying, selling and talking by villagers from all parts of the Island who come each week to the capital [184] [494] but rarely visit other villages. The focal pattern resembles that in Malta, where the bus routes converge on the Urban area and Valletta but provide comparatively little inter-village transport (B/381).

178 241 Dissatisfaction with the way of life outlined above, whether for economic reasons (the small remuneration per man/hour of effort), or social considerations (the low status of the farmer, fisherman and other country people) is producing a younger generation anxious to escape if at all possible from following in the footsteps of their fathers and, thereby, accentuating the problem of how the farms of Malta and Gozo are to continue operating

*159 make money, but he has little sympathy for the older people
156 around him and they in their turn regard him as a social (as
well as economic) rebel. He takes little part in the social
461 life of the village. Work is his first concern and he is
626 most annoyed when the priest, with whom he has "not been on
517 speaking terms" since his return from Australia, forbids
his working on Sundays. This includes even repair work on
493 the machinery indoors. He knows well enough that were he
to plow on Sundays or fests days he would be "publically
ostracised and no villager would hire him and his plow".
His relaxation is his motor-cycle on which he escapes at
high speed from time to time along with others of his gener-
ation who "have eyes for the lights of Valletta rather than
farming".

*159 Towards his own parents Ġanni's attitude is typical.
156 He regards his father as belonging to the old generation of
593 illiterate or semi-literate countryfolk, steeped in the con-
servatism of the past and the traditional. Father and son
argue continuously over points of policy - with Ġanni tending
to assume that his education and wider experience entitles
him to something of a 'casting vote' in such arguments.
Nevertheless the family tie is there and is strong enough
for Ġanni to have an innate respect for his father despite
the gulf in education and ideas. Thus Ġanni supported his
father's scheme to plant some cotton even though he himself
doubted the profitability of this move (1958).

*159 Marriage in Malta, where the "evil dowry" ('data')
156 system is maintained, holds little attraction for Ġanni.
[583] He observes that he cannot take a girl out on his motor-cycle
without the older people of the village criticising him for
not marrying her first. This and the whole social climate
of village life in Malta of which it is part clashes with the
ways he learned in Australia and with the ideas and beliefs
which his education and his knowledge of the world outside
the village of his birth have brought him.

Ġanni is primarily important to the village because he
is staying there. He takes little part in village affairs,
he does not "bother about festas", and he has few close
[178] friends in his age group of farmers. But his ideas and the
new methods and implements which he has brought to the
village in face of considerable opposition and ridicule are
a significant item in the changing scene of Maltese farming.

CASE XV

*159 Three brothers work together as a team. Their father
472 works the land full-time and the brothers join him when their
407 joint tractor-hire business is not claiming their attention.
Their mechanical activities began some twenty-two years ago
and now extend over more than a sixth of the area of Malta.
000 They appear to have been among the first in the tractor